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Immanuel Kant: 1724-1804

Zwei Dinge erfüllen das Gemüt mit immer neuer und zunehmender Bewunderung und Ehrfurcht je öfter und anhaltender sich das Nachdenken damit beschäftigt: Der gestirnte Himmel über mir und das moralische Gesetz in mir.

Two things fulfill the mind/soul with ever new and increasing admiration and awe the oftener and more steadily we reflect on them: The starry heaven above me and the moral law within me.

<http://www.adelaideinstitute.org/newsletters/Newsletter%20574.pdf>

A Letter to Adelaide Institute

One of my great desires is to get back and see india before I pass. Madras, now named Chennai, is where in October 1944 I spent a week or so as a crew member of an American tanker. Too damned old and decrepit now though. Wonder if Madame French left any memories with her big well-run brothel with perhaps a dozen girls of various eastern races. My favourite was an Indian princess aged about 14. Well, I called her a princess anyway. Years ago I wrote to the Chennai historical society asking about Madame French's business, but they knew not or pretended no knowledge of this well-run establishment and which was a credit to the city. Hundreds of women on the docks loading baskets of coal-burniong ships, and no doubt a different world of today.

I feel rather sad about Rolf Harris and his fall from grace. That indiscretion 20-30 years in the past can have a fellow courted and disgraced and jailed on the accusations of a couple of women is a sad way to go. No such thing as a time limit on such accusations. Seems to me that the older a man gets, the younger he likes his women. To elderly Australian Aboroginals of the past it was the natural order of things. In New Guinea it is known as sleeping su-su and considered normal behaviour, especially in Papua where I spent 31 years. J-B, Cooktown, 2 September 2014.

LOS ANGELES REVIEW OF BOOKS

[A READER-SUPPORTED MAGAZINE](#)



The King Is Dead: Heidegger's *Black Notebooks*

September 13th, 2014

Intellectual historian Martin Woessner and LARB philosophy/critical theory editor Arne De Boever invited philosopher Gregory Fried to write an essay about the philosophical repercussions of the recent publication of Heidegger's private *Schwarze Hefte* or "Black Notebooks." The notebooks caused an uproar not so much because they provided further proof of Heidegger's personal involvement with National-Socialism but because they seemed also to link Heidegger's thought to anti-Semitism. Fried's essay investigates these connections and assesses what the notebooks mean for our understanding of Heidegger as well as Heidegger's legacy today.

We invite responses to this piece from voices within and beyond the philosophical profession. If you are interested in contributing to a small forum of short position-pieces on this issue, [please contact the editors.](#)

Gregory Fried on
Black Notebooks/Schwarze Hefte
Vols. 94-96

Introduction:

From Scandal to Philosophy

WHY WOULD MARTIN HEIDEGGER (1889-1976), one of the most celebrated and influential philosophers of the last century, embrace National Socialism, one of the most infamous regimes of any century? That question grounds the near universal uproar that has greeted the publication of *Schwarze Hefte* ("Black Notebooks"), the collective name Heidegger gave to the black-clad books in which he assembled his notes from the early 1930s to the early 1970s. It is all the more striking that this has happened even before the more than 1200 pages of these first three volumes of a planned 12 have been translated into English.^[1]

The first three volumes comprise the *Notebooks* from 1931 to 1941. They contain writings in a variety of styles, from schematic notes to pithy observations and occasional translations from the Greek, but the great majority are entries ranging from a few paragraphs to essays of several pages. These are not off-the-cuff jottings; Heidegger clearly labored over them carefully, intending them "not as 'aphorisms' or 'worldly-wise adages' but as discreet outposts" on the path to a momentous new way of thinking he was trying to prepare.^[2] The time period covered by the first three volumes cover the years during which the National Socialists in Germany rose to power, and the outbreak of the Second World War. Heidegger's involvement in these world-historical events is well-known: In April 1933, he took on the leadership of Freiburg University under the new Nazi regime, joined the Party in an elaborate public ceremony in May, helped enforce anti-Jewish laws against faculty and students, gave speeches in favor of Hitler's decisive plebiscite in November — and then abruptly resigned his position as head, or rector, of the university in April 1934.

That one of the century's most influential philosophers would seemingly join forces with one of the most barbaric regimes has been the source of endless controversy. Defenders argue it was a short lapse of an unworldly man, one that Heidegger soon regretted — a lapse having nothing to do with the philosophy. Detractors, on the other hand, claim that Nazism so infects his thinking that it must be discredited entirely. Of course there are positions between these extremes as well; the *Notebooks* promised to settle this debate by exposing Heidegger's private thoughts from the period. Heidegger certainly speaks here on a variety of topics with a personal frankness rarely seen elsewhere in his work, but two are especially telling. One is that Heidegger explicitly declares, "Thinking purely 'metaphysically' (that is, in terms of the history of Being), in the years 1930-1934 I took National Socialism as the possibility of a crossing-over to another beginning and gave it this meaning."^[3]

Not only does Heidegger confirm his *philosophical* understanding of National Socialism's significance — at least until 1934 — he also acknowledges how *early* he came to believe this: 1930, three years before the Nazis came to power. His involvement was therefore no trivial opportunism.

Secondly, the *Notebooks* contain several passages (some of which I will discuss below in more detail) that can only be described as anti-Semitic, and not just in an off-hand way, but rather as expressions of Heidegger's philosophical understanding of history. The immediate question might then well be: if Heidegger's Nazism and anti-Semitism are confirmed by the *Notebooks*, then what more is there to know? Why should anyone care now about someone whose thinking can be tied to such abominations? Why not just kick him to the curb?

One answer as to why we should care is that we just *do*, as evidenced by the present uproar over the *Notebooks*. People delight in the tabloid spectacle of a once-famous figure made infamous by their own failings, as we know all too well from our appetite for political scandal. Such morbid rubbernecking ill suits the seriousness of Heidegger's case, though, because he has indeed been one of the most influential thinkers of the past 100 years. One reason to take the *Notebooks* seriously, therefore, is to understand how a figure who inspired such a wide following could have held such views — and what this might mean for his legacy. This is a question of intellectual history and influence. While it is important, there remains an even deeper one: whether there is anything left for us to think about in reading Heidegger; whether in the *Notebooks* or the rest of a body of work that will amount to over 100 volumes, there was something other than Nazism and anti-Semitism at work.

The Hidden King and His Legacy

To answer these questions, we need to understand why Heidegger had the electrifying impact he did.

When he began teaching after the First World War, Heidegger was just another obscure junior lecturer without a secure university position. He had published nothing of note. Nevertheless, in that early period, a strange kind of subterranean fame preceded him. Late in her life, Hannah Arendt, the German-born Jewish philosopher who escaped the Nazi regime in 1933, described what it was like to be Martin Heidegger's student when he was a young teacher in Marburg, Germany. Heidegger's strange fame, she explained, was based entirely on the extraordinary effect of his lectures on the old works of the great figures in philosophy—Plato, Aristotle, Kant, and others—which opened up philosophical questions in ways that astonished the students:

These lectures dealt with texts that were generally familiar; they contained no doctrine that could have been learned, reproduced, and handed on. There was hardly more than a name, but the name traveled all over Germany like the rumor of the hidden king.^[4]

When Heidegger finally did publish *Being and Time*, the groundbreaking work that secured his fame and career nearly overnight in 1927, its triumphant reception stemmed in part from the eight years of students who had expected no less of him than coronation as king in philosophy.

Those students included many who would go on to become influential thinkers in their own right. Ironically, many of them were Jews, such as Leo Strauss, Herbert Marcuse, Karl Löwith, Emmanuel Levinas, Hans Jonas, and Hannah Arendt herself, who was also Heidegger's lover for a time in the 1920s. Whatever Heidegger's anti-Semitism was then, he must

have kept it quite private. He was clearly adept at wearing a mask for years, even decades. Heidegger's kingdom extended beyond Jewish students, too, of course. For example, among the Germans, there was Hans-Georg Gadamer, who made important contributions to hermeneutics, the study of meaning and interpretation, and Jürgen Habermas, an avid reader of Heidegger, was one of the few to criticize him openly after the war. Most such students and admirers were shocked when he came out in support of the Nazis, and he managed to convince most of his followers after the war that this episode was merely a brief, clumsy attempt to protect the university until his resignation as its head in 1934.

Heidegger's influence soon became international. Among the French, Jean-Paul Sartre's existentialism is greatly indebted to Heidegger, as are the deconstructionism of Jacques Derrida and the discourse analysis of Michel Foucault. Americans inspired by Heidegger include the philosopher Hubert Dreyfus, who used Heidegger to challenge assumptions about the pretensions of artificial intelligence, and the filmmaker Terrence Malick, who was a Heidegger scholar before he turned to filmmaking. There is also Heidegger's wide-ranging impact on academic life in the universities, from literary studies, to architecture, to psychotherapy and theology. Indeed, Heidegger's reach is global, with long-standing influence from Latin America to Iran, China, and Japan. Particularly remarkable about Heidegger's legacy is its political diversity, from Leo Strauss on the right, considered the founding inspiration for the neo-conservative movement in the United States, to those on the left such as Sartre and Derrida, who combined Heideggerian ideas with Marxism or forged new intellectual movements, such as deconstruction. Even Herbert Marcuse's work, which played a key role in the emergence of the New Left and the counterculture of the 1960s through its critique of the dehumanizing effects of mass society, consumerism, and technology run amok, derived in part from Heidegger's analysis of human beings' everyday inauthenticity and his critique of modern hyper-rationalism. Heidegger's diverse influence is all the more striking because, apart from the overt involvement in National Socialism from 1933 to 1934, his publications themselves have had, until recently, virtually nothing to say about political philosophy or ethics conventionally understood. That has changed in the last decade or so, with the posthumous publication of works long locked away, such as the *Notebooks* themselves. Now the time has come for a reckoning.

The Question

But what is it, specifically, about Heidegger's thought that has proven so gripping to so many? His writings are notoriously difficult because of the very peculiar terminology he develops to express his ideas, but once one gets a feel for the core question he wants to ask, one can see that he is seeking to overturn 2500 years of Western thought and that he thinks he needs a new language for a new thinking. That question is announced by the title of the work that made him famous in 1927: *Being and Time*. In the *Notebooks*, Heidegger returns often to that book, regretting some of its shortcomings but always reaffirming what remained essential to him: the question of the meaning

of Being as the most fundamental question of all philosophy. Don't be misled by the capitalization, which is only to distinguish Being from beings in English; for Heidegger, Being is not just some very important being among other *things* that is the explanatory key to all reality, be it the "Supreme Being" (God) or the formulae of mathematical physics underlying the Big Bang. In English, the question of Being might best be expressed by asking, what does it mean for anything, any being at all, *to be*? Being, as what it means "to be," is not itself a being or a thing, however exalted.

According to Heidegger, for nearly 2500 years, the West has answered the Being question in ways that are in some manner indebted to Plato. Plato asked, how is it possible that any being — be it chair, dog, mountain, triangle, law — be meaningful to us in the first place, as what it is or even seems to be? His answer is perhaps the most famous in philosophy: the *ideas*, a word we have in English thanks largely to Plato. In ordinary Greek, an *idea* is a thing seen with the eye, a distinct form that distinguishes this being (a chair, say, or a dog, or a square) from that one (a table, or a cat, or a circle) thereby giving the visible world a navigable meaning. Plato's ideas, however, are seen with the mind's eye, not the body's: when we ask what something truly *is*, be it chair or dog, or mathematical things like triangles and numbers, or even abstractions like law or courage, the answer is not this dog or that triangle or this law or that courageous act, for these are all just transient exemplars; it is the *idea* of the dog, the triangle, law, or courage. The ideas, as what each thing truly is, transcend the transitory. Being for Plato exists in a realm beyond time, beyond change, beyond the senses; the world of chairs and dogs and triangles on a blackboard, even historical concepts like law, are simply dimmer or brighter reflections of what truly is.

Throughout the *Notebooks*, Heidegger reaffirms his view that this Platonic misconception of Being as the eternal and unchanging basis of all reality has driven Western thought ever since, even if it no longer uses Plato's language of the ideas. Following Nietzsche, Heidegger holds that both Judaism and Christianity became carriers of Platonism for the people, with God taking the place of the ideas as the source of all that is real. Modernity set in with Descartes, who made the self-conscious human subject displace God as the touchstone for reality: the methodologies of the sciences decide what really is, and the technologies that the sciences set loose serve the human subject as the presumptive new master of the objective universe (even if a master still in swaddling clothes). Despite how far the sciences may think themselves advanced beyond Platonism, Heidegger's argument is that they still hold that the meaning of what is must be expressed in the form of timeless laws and formulae, accessible only to the mind, that transcend the seemingly given world around us.

Everything that has happened since Plato Heidegger calls "metaphysics," his word for all thinking that attempts to explain what it means to be by reference to some thing, some other being, whether that be the ideas, God, the human subject, or the laws of modern mathematical physics. Metaphysics, he claims, has utterly forgotten the simplicity and corresponding difficulty of the question of what it means to be. Being is not the eternal; it is the radically finite: the meaning

of Being is bound up with how we interpret what any thing is and all beings are as a whole, but that meaning is always bounded by time for Heidegger. He is the most radical historicist: truth as meaning is not the securing of a subject's representation as corresponding to an eternal, objective reality; truth is the time-bound unfolding of how the world simply is meaningful to us as historical human beings, embedded in a given time, place, and tradition. The "event" of that unfolding truth is not our subjective possession to control; it happens to us as the overwhelming power of time as it opens up a meaningful historical world to us.

In the *Notebooks*, Heidegger sharpens a critique of modernity and the West familiar from his other works. He gives the forgetting of the question of Being and the ascent of metaphysics the name *nihilism* because metaphysics treats that question as if it were nothing. By elevating the human subject to the center of what is, modernity has brought on the fullest expression of metaphysics, which Heidegger calls *machination* in the *Notebooks*. Machination aims at the total domination of nature, both as material stuff and as forms of energy, and acknowledges as a "being" only what can be subjected to this domination. The human subject, once so proudly presuming to wield science and technology as the crown and scepter of its own deification, finds itself instead *subject to* machination as just another resource: "human resources" as we are now pleased to call ourselves. What remains is what Heidegger follows Ernst Jünger in calling the "total mobilization" of all such resources for all domains of activity: industry, war, education, culture, even entertainment, all in service to a titanic will to power. The only standard left is "the gigantic": that which makes sheer quantity into quality.^[5] We bow before the idol of quantity, in stuff and in power, as the only quality that matters.

The Politics of the Crossing-Over

Throughout the *Notebooks*, Heidegger describes the trajectory of Platonism that culminates in this titanic nihilism as the fulfillment of "the first inception" of Western history. For Heidegger, an inception is more than a beginning, which can be factually dated on a timeline; an inception is an event that takes hold over the meaning of a historical world for human beings across generations, even millennia. The first inception began when the Greeks first asked the question of Being, but they fumbled it when Plato allowed philosophy to lapse into metaphysics. The *Notebooks* demonstrate how ardently, even desperately, he hoped for "an other inception," especially during those early years of the 1930s, when he had thought that National Socialism might be the catalyst for a "crossing-over" to a new history. "What will come, knows no one,"^[6] he wrote; no one knows, because it will not be "the" other inception, or even "another" inception, as if it were a definite cyclical occurrence, but rather an entirely "other" inception that cannot be predicted or measured by the standards of the first one. All he knows is that it will require the complete transformation of what it means to be human, away from the self-deifying subjectivism of modernity. In the entries of the early 1930s, Heidegger thinks the Germans have a special role to play in this overturning of history, but not because of race, as in conventional Nazi doctrine: "Only the German can give new poetic

voice to Being."^[7] Through their philosophers, their language, their poets, the Germans alone stand as the decisive counterpoint to the Greeks at the first inception of history; only they, he believes, can see metaphysics through to its bitter end and find a way to express a new mode of thinking. This can only happen, though, if the German people, the *Volk*, actually grasp this as their decisive historical task. For Heidegger, the *Volk* is not to be defined racially but rather by its ability to take on this fateful burden and make itself question-worthy, not as a "what" as in the racial conception of human being, but rather as a "who" for whom the epochal questions of the age remain powerfully open by asking, "Who are we?" — and not answering right away with crude biological racism or half-baked folk-history.

This also explains why Heidegger took on the role as head of his university: to lead a new generation onto this path of ending one era and starting another. In the entries of 1933, we feel his excitement: "The university is dead; long live the future school of higher learning for the education of the Germans to knowledge"^[8]; and: "The great experience and gladness — that the Führer has awakened a new reality that gives our thinking the right road and its strength for impact."^[9] But there is also doubt: "National Socialism is not a complete and eternal Truth fallen from heaven — taken as such it will become an aberration and buffoonery."^[10] He wants to rebuild the university from the ground up, to take nothing as a given, to unite the faculty and students across the disciplines in a spirit of questioning that seeds the ground for that other inception of history. He sees this task as requiring a hardness and daring for radical change, but everywhere he finds resistance from *Spießbürgerei*, a word almost impossible to translate: it expresses such a depth of virulent contempt for the cowardice, lack of imagination, and conformism of the many who pretend to be Nazi revolutionaries that "bourgeoisie" or "yuppiedom" would not even scratch the surface of Heidegger's loathing. "Is it any wonder," he asks in 1933, "how *Spießbürgerei* rises up all around, conceited half-culture, petty-bourgeois phony education — how the inner requirements of German socialism are not even recognized and therefore also not desired [...]"^[11]

The *Notebooks* demonstrate the intensity of Heidegger's ambitions for the Nazi revolution in a way that also makes clear his own hubris, even megalomania: the revolution will succeed only if the German *Volk*, the youth, the university, even the Nazi Party itself, understand its stakes on *his* terms, as a decision about the crossing-over from the first to an other inception of Western history as an ongoing question about what it means to be. Even the word "Revolution" is not strong enough for what Heidegger wanted: "Revolutions — these are overturnings of what is already familiar but never transformations into the entirely Other. They can prepare such transformations, but they can also undermine them."^[12] However dramatic, "revolution" suggests a merely cyclical reversal. Heidegger sought a radical over-turning that would not simply shake things up but plough them under. He wanted a transformation of history and humanity so profound that nothing in the last two millennia would prepare us for it.

By the late 1930s, the *Notebooks* demonstrate the inevitable consequences of such extraordinary hubris and risk-taking on the grand scale: a Heidegger lost to bitter despair. Of his tenure as head of his university and the speech he gave to inaugurate it, he says, "the great error of this speech consists in this, that it still assumed that there would be a hidden generation of those ready to question in the context of the German university, that it still hoped to bring them to dedicating themselves to the work of inner transformation."^[13]

Heidegger had not failed; Germans, the university, the revolution itself had failed to shoulder the task set for them by history. Virtually nothing and no one escapes his withering scorn and critique. The university is incapable of genuine, creative questioning; the German people fails to find the strength for the essential tasks of thinking; National Socialism caves in to its petty-bourgeois careerists; America represents the full-fledged outbreak of gigantism upon the world stage; racial doctrine emerges as just another manifestation of a modern thinking that reduces what it means to be human to some biological feature that can be adapted to metaphysics' programs of machination. The only consistent exception to Heidegger's sweeping condemnations is his beloved German poet, Friedrich Hölderlin, whom he grants the honor of prefiguring the overturning needed by Western history in the confrontation between the Greek inception and what should have been its German rejoinder.

Why Nazism? Why Anti-Semitism?

Even granting Heidegger's longing for a radical departure in history, why would he embrace the Nazi revolution at its dawn, especially given the Nazis' grotesque and virulent anti-Semitism? Didn't the Communists also promise a transformative break with history?

For one thing, the *Notebooks* show that the Nazi revolution was only an *opportunity* for Heidegger, a moment when the overturning might be possible, not guaranteed. He was proud enough to think he could become the leader in spirit of this movement, as Marx was to Communism, but the movement failed him and the historical rupture it should have served, not the other way around. Furthermore, Communism itself was, for Heidegger, just another form of Platonism. Much like the Christian end-times and apocalypse, Communism promises an end of history, a complete fulfillment of human destiny. Platonism in all its forms, according to Heidegger, explains what it means to be human as something grounded in a timeless realm beyond history that applies universally to all human beings, whether as created in God's image, or as bearers of human rights that apply to "all men" — as the American Declaration would have it — or as participants in Communism's world revolution that would put an end to the question of what humanity has been and will become. To all such movements Heidegger applies the name "liberalism," not in the parochial, contemporary sense of modern welfare liberalism, but rather in a sense that reaches back to Plato and that defines human "liberty" on the basis of an appeal to timeless and universal truths. In the Nazis, Heidegger thought he had found a movement that would reject universalistic liberalism in all its forms — Christianity, the secular Enlightenment, Communism

— in favor of a politics that would root human history in the communal belonging of a finite historical people.

By the end, though, the *Notebooks* show Heidegger accusing Nazism itself of falling prey to liberalism through its metaphysical reduction of all human differences to race, its treating the *Volk* as kind of super-subject akin to conventional liberalism's subjective individual, and its capitulation to the idols of machination and gigantism. For example:

all well-meaning excavation of earlier *Volk*-lore, all conventional cultivation of custom, all extolling of landscape and soil, all glorification of the 'blood' is just foreground and smokescreen — and necessary in order to obscure what truly and solely *is*: the unconditional dominion of the machination of destruction.^[14]

Or, in describing various types of Nazi "science" and propaganda about the *Volk*:

The disaster here does not lie in one specific doctrine [about the German *Volk*] *but rather in the manner* of 'thinking,' which is nothing other than the *cogito ergo sum* [I think, therefore I am] of Descartes applied to the gigantism of the body of the *Volk* in the following form: *ego non cogito ergo sum* [I do not think, therefore I am].^[15]

The promise of the Nazi revolution had devolved, for Heidegger, into a kitschy mish-mash of blood-and-soil myth-making, its followers qualified only by their willingness *not* to think or to question the meaning of modernity.

Heidegger's anti-Semitism, in turn, must be understood in terms of what Peter Trawny, the German editor of the *Notebooks*, has rightly called "an anti-Semitism rooted in the history of Being."^[16]

The *Notebooks* contain several passages that portray the Jews in the standard, stereotypical way as rootless cosmopolitans, globally united in their aims, without genuine allegiance to their adoptive homelands, and skilled at sly calculation. But beyond such crude clichés, there are passages like this one, dating from around 1941:

Even the thought of an agreement with England, in the sense of a division of imperialist "jurisdictions," does not reach the essence of the historical process that England is now playing out to its end within Americanism and Bolshevism, and this at the same time means within world Jewry. The question of the role of world Jewry is not a racial question, but the metaphysical question about the kind of humanity that, without any restraints, can take over the uprooting of all beings from Being as its world-historical "task."^[17]

The Jews represent, for Heidegger, a global force that uproots Being from its historical specificity, its belonging to peoples rooted in time and place. As such, the Jews are just another representative of Platonic universalism, or liberalism on the grand scale. But they are a dangerous representative — one that includes these other forms, Americanism and Bolshevism — because their machinating rootlessness had become the spirit of the age.

Some further points: Heidegger's pronouncements about the Jews are relatively uncommon in the *Notebooks* compared to his criticisms of other groups, movements, and peoples, including Christianity, which he excoriates time and again, and the Nazis themselves, whom he eventually comes to judge as yet another manifestation of metaphysics.

Nevertheless, the passage quoted above singles out the Jews for a particular condemnation: as the “kind of humanity” (he does not deign to call them a “people”) that makes uprooting other peoples its “world historical ‘task’” (he cannot even attribute the otherwise noble word “task” to them without scare quotes), presumably through both their machinating rationality and their demands that nations admit them to citizenship on the basis of liberal universalism. Furthermore, while Heidegger does indeed come to criticize Nazism and many other things besides in the *Notebooks*, he never criticizes the Nazi policies against the Jews. Nor does he explain or apologize, either here or later, for the part he played in such policies in an official position as head of his university from 1933 to 1934. This is unforgivable.

Life after Death?

There is more than one way for philosophers to die. As human beings, they all die, just like the rest of us. As the name for a body of work, they can also die through neglect, refutation, or scorn. Heidegger the man is dead, of course, but is the kingdom of his work dead, too, given the revelations of the *Notebooks*?

Answering this depends on remembering that the question of Being is as old as philosophy itself, and was never Heidegger’s private property. By taking it up, even in reading him, we are not obliged to respond as he did. Furthermore, that question is no mere academic chestnut: by genuinely confronting Heidegger’s way of posing the question and his obsessively monolithic history of the West as a series of way-stations in a nihilism inaugurated by Plato, we can also confront the questions facing us in this century, if not the millennia lying ahead. “To be or not to be” — that truly is the question we face in the 21st century, and not just as a matter of human survival. It is also the question of Being itself, which encompasses what it means to be human at all. We may rightly despise Heidegger for his anti-Semitism and his Nazism. But who we *are*, and who we are *going to be* as human beings in a newly global world, is indeed still very much the question, and we seem allergic even to asking it seriously. It is not just in the Athens of Socrates that the examined life was both the calling and the burden of thinking.

So however we might judge Heidegger the man, it is worth taking stock of how much in crisis we remain after the horrors of the 20th century. One thing to bear in mind is that “fascism” (of which Nazism is only one sub-species) is just a label, a symptom for an affliction of modernity, an affliction that is still with us, hidden behind new names. Fascism is a particularly modern phenomenon, because it arises amidst the uprooting of traditional life at break-neck speed; it announces a longing for belonging that rejects liberal universalism, the rule of law, and mixed government in favor of a rootedness in atavistic identity — be it race, religion, ethnicity, or culture — violence, and unquestioning dedication to a leader. If we want to resist this atavism in its new forms, we must face up to how uninspiring liberal democracy has allowed itself to become as an alternative. Twenty-five years after Francis Fukuyama raised the question of “The End of History?” in the triumph of liberalism at the close of the Cold War, the liberal West has failed again and again to live up to the universalistic promise of that supposed victory. It has failed in Sarajevo and Srebrenica, in Rwanda, in the

Congo; it has fumbled its so-called “War on Terror.” American democracy is polarized and paralyzed, unable to face up to the challenges of economic disparity, racism, and its role in the world. Today, the far right is ascending across Europe, with xenophobia and anti-Semitism on the rise. Europe and the United States stand blinking in the face of a Russian irredentism grounded in nationalist mythology and contempt for the rule of law — not that the United States has much of a leg to stand on after a mendacious war of choice in Iraq and a program of torture justified as “enhanced interrogation.” Neoliberal policies have left the global economy in a shambles, and worse, our only operational measure for economic success is growth for growth’s sake and binge-purge consumerism as the model for happiness. Science in its wider modern sense, as the Francis Bacon’s quest for the relief of man’s estate through the technological conquest of nature by reducing all matter and energy to a resource, has brought us to the point that the United Nations’ Intergovernmental Panel on Climate Change now tells us we have 15 years to halt global warming or the results will be catastrophic and irreversible.

The great physicist Stephen Hawking has said that “philosophy is dead” because it has not kept up with modern science in answering questions like “Why are we here?” and “Where do we come from?”^[18] Hawking assumes that philosophy’s job is to serve as the handmaiden to the sciences, to make itself useful in resolving these metaphysical problems and in the conquest of nature. The trouble is that science can tell us *what* human beings are, as collections of atoms or products of evolution since the Big Bang, but science as such can neither tell us *who* we are nor provide the moral compass for *where* we should be going, given that we are here. Philosophy is dead only if we mistake its proper domain. We can and should think the question of Being against Heidegger, and perhaps with Plato and those after him, but if we don’t think the question at all, we will stagger blindly to our fate. As we persist in fouling our own nest in the relentless quest for power upon power and resource upon resource, as we ramp up the apocalyptic lethality of our weaponry, as the march of technology continues to transform even human nature itself, we will in this coming century have to confront the question, “to be or not to be” — and what does it mean to be human upon this earth? If we cannot feel the force of that question, we won’t even get started with an answer.

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^[1] All translations of the *Notebooks* here are my own, in collaboration with Richard Polt.

^[2] GA 95, 274. In all of the following footnotes, the abbreviation GA refers to *Schwarze Hefte. Gesamtausgabe*. The

number following the abbreviation refers to volumes 94-96 of the *Schwarze Hefte*.

[3] (GA 95, 408).

[4] Hannah Arendt, "Martin Heidegger at Eighty," trans. Albert Hofstadter, *The New York Review of Books*, October 21, 1971; available online [here](#).

[5] (GA 94, 487).

[6] (GA 94, 441).

[7] (GA 94, 27).

[8] (GA 94, 125).

[9] (GA 94, 111).

[10] (GA 94, 114-115).

[11] (GA 94, 135).

[12] (GA 95, 48).

[13] (GA 95, 286).

[14] (GA 95, 381-2).

[15] (GA 95, 299-300).

[16] See Peter Trawny, *Heidegger und der Mythos der jüdischen Weltverschwörung* (Frankfurt am Main: Klostermann, 2014).

[17] (GA 96, 243).

[18] Matt Warman, "Stephen J. Hawking tells Google philosophy is dead," *The Telegraph*, May 17, 2011; available online [here](#).

<https://lareviewofbooks.org/review/king-dead-heideggers-black-notebooks>

Fredrick Töben comments:

The premise on which this essay rests is that National Socialism, from 1933-45 in Germany was an **infamous regime, barbaric regime**, etc, is long exhausted for those who can see through the verbiage still generated seventy years after its downfall. This explains why Professor Fried's expressed surprise to a re-evaluation of Heidegger's works reflects. In his own words the author then reveals his own moral and intellectual bankruptcy when he states:

If Heidegger's Nazism and anti-Semitism are confirmed by the Notebooks, then what more is there to know? Why should anyone care now about someone whose thinking can be tied to such abominations? Why not just kick him to the curb?

Heidegger's public embrace of National Socialism was a normal reaction to the Germanic mindset attempting to extricate itself from Jewish-Talmudic thought processes, as Richard Wagner had successfully done before him. It is a legitimate human endeavour, no – I would say it is a moral and intellectual natural process for anyone to liberate themselves from Talmudic-Marxist-inspired usury/capitalism dichotomy and instead embrace the Hegelian life-giving dialectic of compromise.

His use of the worn-out concept **Antisemitic**, reveals more of his mindset's value system, and he appears not yet to have realized that truth-telling cannot be an antisemitic act. In any case, the current definition of Antisemitism also embraces the Arabic-speaking person, as well as the Hebrew-speaking person.

Professor Fried cannot be serious when he suggests that the task ahead of any enquiring mind is to assess **whether in the Notebooks or the rest of a body of work that will amount to over 100 volumes, there was something other than Nazism and anti-Semitism at work.**

Such comment reveals an individual's obsession by asking: *Is it good for the Jews?*

His claim that many students attracted to Heidegger's works were also Jewish, and this reminds me of what happened to Richard Wagner whose inner circle also included individuals who were Jews. But many Jews never forgave Wagner when he included in his official Autobiography the critical essay *Das Judentum in der Musik*.

The essence of this Jewish fixation on things Jewish is that it highlights how the upholders of Jewish supremacism cannot tolerate any criticism at all, and it appears that Fried is critical of Heidegger consorting with Jews. He charges Heidegger:

Whatever Heidegger's anti-Semitism was then, he must have kept it quite private. He was clearly adept at wearing a mask for years, even decades. Heidegger's kingdom extended beyond Jewish students, too, of course. For example, among the Germans, there was Hans-Georg Gadamer, who made important contributions to hermeneutics, the study of meaning and interpretation, and Jürgen Habermas, an avid reader of Heidegger, was one of the few to criticize him openly after the war.

Such rubbish talk about Heidegger wearing a mask is typical sophistry aimed to discredit those individuals who have no animosity towards individuals but are scathing at eliciting unpalatable truths, especially about the Jewish mindset. We have here an example of the Germanic mindset transcending the intellectual barriers set up by the Talmudic mindset, which aims to stop self-reflective intelligence from activating its own liberation processes, i.e. of escaping from traditional conceptual frameworks and ultimately, in the National Socialist sense, to begin the process of maturing according to the Natural Order of things. In the Heideggerian sense this means overcoming the urge to control Nature through technology and to discover the unmediated self, and all that this implies, in order to become authentic!

All individuals are able to participate in such a process, i.e. and this gives meaning to the importance of academic freedom and all that this concept entails. Hence in part the following paragraph sums up Fried's own concerns, and there are clear elements of deficiency thinking present:

The trouble is that science can tell us what human beings are, as collections of atoms or products of evolution since the Big Bang, but science as such can neither tell us who we are nor provide the moral compass for where we should be going, given that we are here. Philosophy is dead only if we mistake its proper domain. We can and should think the question of Being against Heidegger, and perhaps with Plato and those after him, but if we don't think the question at all, we will stagger blindly to our fate. As we persist in

fouling our own nest in the relentless quest for power upon power and resource upon resource, as we ramp up the apocalyptic lethality of our weaponry, as the march of technology continues to transform even human nature itself, we will in this coming century have to confront the question, "to be or not to be" — and what does it mean to be human upon this earth? If we cannot feel the force of that question, we won't even get started with an answer.

That Fried subscribes to the Big Bang is fatal for philosophical thinking because it brings his mindset into the real of theology, as much as his comment about global warming is an indication of his desperately seeking a universal conceptual framework that will comfort his Talmudic dialectic designs.

Fried references Peter Trawney:

Heidegger's anti-Semitism, in turn, must be understood in terms of what Peter Trawney, the German editor of the Notebooks, has rightly called "an anti-Semitism rooted in the history of Being."^[16]

The Notebooks contain several passages that portray the Jews in the standard, stereotypical way as rootless cosmopolitans, globally united in their aims, without genuine allegiance to their adoptive homelands, and skilled at sly calculation. But beyond such crude clichés, there are passages like this one, dating from around 1941:

Even the thought of an agreement with England, in the sense of a division of imperialist "jurisdictions," does not reach the essence of the historical process that England is now playing out to its end within Americanism and Bolshevism, and this at the same time means within world Jewry. The question of the role of

world Jewry is not a racial question, but the metaphysical question about the kind of humanity that, without any restraints, can take over the uprooting of all beings from Being as its world-historical "task."^[17]

Fried goes on to state that:

Furthermore, while Heidegger does indeed come to criticize Nazism and many other things besides in the Notebooks, he never criticizes the Nazi policies against the Jews. Nor does he explain or apologize, either here or later, for the part he played in such policies in an official position as head of his university from 1933 to 1934. This is unforgivable.

Of course, I hoped to find Fried referencing the Heideggerian golden nugget found by Peter Trawney, which upon mentioning it at a meeting in New York a while ago, was met with deathly silence:

The Jews, with their marked gift for calculating, live, already for the longest time, according to the principle of race, which is why they are resisting its consistent application with utmost violence.

That to me seems to be Martin Heidegger's dirty-little-secret, which Fried does not wish to broadcast to a wider audience!

Brandon Martinez, below, further illustrates this process, which Heidegger clarifies in his writings: the aim to find his own BEING which, of necessity, must exclude things Jewish because of covert Jewish racism based on Talmudic principles.

NAM Podcast Episode #1

Brandon Martinez September 11, 2014 NAM Podcast



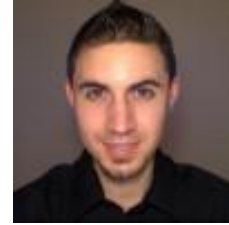
Author and radio host Deanna Spingola

On this very first edition of the Non-Aligned Media podcast, host Brandon Martinez is joined by [Deanna Spingola](#), the author of "The Ruling Elite" trilogy of history books. Deanna has fearlessly tackled the controversial and taboo subjects in her writings and radio broadcasts for years, upsetting those in power with her hard-hitting analysis of corruption and deception in politics.

On the show Deanna and Brandon discuss the art of writing history (how mainstream historians are nothing more than glorified stenographers who jot down what the winners want people to believe); myths and distortions surrounding World War II including the "who was responsible" question; Jewish exceptionalism; Zionist influence and corruption throughout history; American imperialism; the Cultural Marxist drive to subvert and break down Western societies; and other important issues.

[CLICK HERE TO LISTEN](#)

NAM grants permission to anyone who wishes to upload this broadcast to YouTube or other video sharing websites.



[Brandon Martinez](#)

Brandon Martinez is an independent writer and journalist from Canada who specializes in foreign policy issues, international affairs and 20th and 21st century history. For years he has written on Zionism, Israel-Palestine, American and Canadian foreign policy, war, terrorism and deception in media and politics. His articles and analysis have appeared on *Press TV*, *Veterans News Now*, *Media With Conscience News*, *Whatsupic*, *Intifada Palestine*, *Information Clearing House*, *What Really Happened*, and other alternative media outlets. He is the co-founder of *Non-Aligned Media* with Joshua Blakeney and the author of an upcoming book addressing Israeli involvement in the 9/11 attacks. Readers can contact him at martinezperspective@hotmail.com or visit his blog at <http://martinezperspective.com>. <http://nonalignedmedia.com/2014/09/nam-podcast-episode-1/#comment-90>

Why Marxist thought is faulty, obsolete and serves those in power

Brandon Martinez, Non-Aligned Media, September 4, 2014

In a heated dialogue on Facebook yesterday, Joshua Blakeney and I argued for some time with a belligerent, irrational, epithet-wielding communist.

Despite the individual in question mostly just spewing traditional Marxist venom at us – labeling us "Nazis," "fascists," "reactionaries" and other dirty words – some real insight about the inadequacy of Marxist ideology can be gleaned from the faulty thinking displayed by this misguided person.



Muslim immigrants in France occupy a whole street for prayer.

The first false assertion of this Marxist and all those who espouse Marxist ideology (all Marxists make the same or similar claims because they are reading from a script provided to them by their gurus and have no original thoughts or analysis), is that the present world order is spearheaded by "WASPs," i.e., rich white capitalists who adhere to a "white supremacist" ideology and seek to hold down and exploit those not part of the white in-group.

This all-pervasive "white supremacist" bogeyman lies at the core of Marxist discourse. In the Marxist worldview, all the ills of the world can be attributed to the "white supremacist capitalist class."

This claim is not only obviously racist, but it is not accurate.

If, as Marxists claim, "white supremacists" are at the helm of the global power structure today, then how do we explain the present policy of mass non-white immigration into all Western countries? Surely, if white racists controlled the immigration policy this wouldn't be happening. How do we explain why most Western governments promote multiculturalism as a state ideology? How do we explain the "civil rights" movement in the United States which supposedly lifted blacks out of the shackles of oppression and discrimination in that country? How do we explain why the US government and other Western governments — again, supposedly dominated by "white racist capitalists" — have enacted massive social equalization programs (affirmative action, minority scholarship programs, etc.) that are designed to give minorities living in European-majority countries unfair advantages so as to artificially "equalize" society. If white racists hold the reins of power than why was the apartheid regime in South Africa overthrown with the consent and assistance of many Western governments? Why are scientists such as Philippe Rushton who have studied and published works on race and IQ hounded and harried and made into lepers in the academic community? Surely if white supremacists ran the show, academics such as Rushton would be celebrated and not traduced. The topic of race is a veritable taboo in Western societies, and even broaching the issue will result in one being branded a "racist" and even a "hate criminal."

This false Marxist premise of white supremacist domination cannot stand up to scrutiny. The falsity of this Marxist meme is certainly a deliberate attempt to obfuscate the true nature of power today.

It is certainly true that whites were the dominant group in the world in the past three or four centuries, but it is not the case today and hasn't been that way for many decades. The old WASP elite has been essentially dethroned and replaced by a hostile Jewish elite. This takeover process probably began at the beginning of the 20th century, and has been solidifying over the past 40 or so years. This new Jewish ruling class, as Joshua Blakeney has noted, cynically used the human rights struggles of blacks, Amerindians, and other minorities to discredit white gentiles who Jews sought to supplant as a competitor group. (See *The Culture of Critique* by Kevin MacDonald) It is this new Jewish faction that is highly dominant today in the global economy and by extension global politics.

This is a fact that Marxists seek to suppress. Marxists are essentially fighting a long-vanquished bogeyman, and therefore cannot come to terms with the reality of Jewish power.

But why do they do this?

To understand this it must be said that Marxism was, at its core, a Jewish strategy of self-empowerment. It was created and fostered by Jewish ideologues as a mechanism of unseating Gentile rulers and overturning Gentile political systems. Communism has operated as little more than a vehicle for Jewish power, and that is its function. Communism stems from the Jewish totalitarian tradition, which is why so many of its ideological forebearers were Jews with rabbinical roots (i.e., Moses Hess, Karl Marx, Rosa Luxemburg, Leon Trotsky (Bronstein), Ana Pauker (Rabinsohn), etc.)



Communism in practice was the act of enslaving Gentiles under a tyrannical Jewish dictatorship.

It was in a sense a historical re-creation of the Jewish ghetto (shtetl) where authoritarian rabbis had complete control over all aspects of Jewish life. Instead of rabbis controlling Jewish life, communist states enforced their rigid doctrines on the Gentile masses. Those who refused to obey the self-appointed overseers of society were summarily shot or exiled to concentration camps. This was especially true in the Soviet Union and communist Eastern Europe where "anti-Semitism" was decreed a crime punishable by death or imprisonment.

To further illustrate this point, one need look no further than the 1939 text [A Program for the Jews](#) by Rabbi Harry Waton. In the book Waton acknowledged the Jewish roots of Marxism and boasted of its revolutionary purpose to elevate Jews into a position of global hegemony. He writes:

It is not an accident that Judaism gave birth to Marxism, and it is not an accident that the Jews readily took up Marxism; all this was in perfect accord with the progress of Judaism and the Jews. The Jews should realize that Jehovah no longer dwells in heaven, but he dwells in us right here on earth; we must no longer look up to Jehovah as above us and outside of us, but we must see him right within us.

... Since the Jews are the highest and most cultured people on earth, the Jews have a right to subordinate to themselves the rest of mankind and to be the masters over the whole earth. Now, indeed, this is the historic destiny of the Jews.

... Judaism is communism, internationalism, the universal brotherhood of man, the emancipation of the working class and the human society. It is with these spiritual weapons that the Jews will conquer the world and the human race.

Doesn't this explain why Marxists only ever critique Gentile capitalists? This is part of the "culture of critique" aimed at discrediting non-Jewish aristocracies. Joshua Blakeney has opined that Marxist egalitarian rhetoric was largely a ruse calculated to incite the Gentile masses into a revolt against Gentile aristocracies. Jewish communists would tell the Gentile working classes that they were being oppressed and exploited by the upper classes and therefore needed to be rid of those in power. In essence, the Jewish communists used flowery egalitarian rhetoric to hoodwink Gentiles into rising up and deposing their rulers, thereby clearing the way for Jews to seize the institutions of the state.

Marxism posits that race, ethnicity and religion should play no role in shaping a society, thereby eliminating all competitor group cohesion. Marxists assert that distinctions of race, culture and ethnicity are merely "oppressive tools" of the capitalist class to divide the working class. What a perfect brew for a highly ethnocentric and racially-conscious group such as Jews to appropriate power while the deracinated masses struggle to form any kind of coherent identity.

Marxists and communists today actively work to deflect attention from the new Jewish ruling class, offering skewed and nonsensical analysis to avoid addressing Jewish power and misconduct. This is not surprising considering their ideology is a by-product of Jewish thinking. Its fundamental tenets were devised by Jews to deconstruct Gentile societies, ripening them for a Jewish ethnic takeover. As such, Marxist dogma cannot compute with today's undeniable reality of Jewish-Zionist power.

In the Facebook debate Blakeney observed that "[Marxist] economic class analysis falls apart as soon as certain Jews act economically irrationally to better their perceived group interests. Marxism denies ethnicity and race. [Communists are upset by this] because if race isn't a social-construct then [their] worldview is obsolete."

One such example of this "economically irrational" behaviour on the part of Jews was the funding of the

communist revolutionaries who overthrew the Russian Czar by Jacob Schiff and other seemingly "capitalist" bankers on Wall Street. Schiff provided millions of dollars to the Bolsheviks not because he thought communist economic theories were congruent with his capitalistic banking practices but because he understood it to be a Jewish-led effort to overthrow Czarist Christian rule in Russia. For Jews, ethnic group interest transcends any political differences they may have.

Schiff himself [publicly acknowledged](#) the consequential Jewish role in the so-called "Russian revolution," stating, "Thanks are due to the Jew that the Russian revolution succeeded."

Marxists and communists today pride themselves as subversive radicals upsetting the status quo and challenging authority, but in reality they serve the ruling elite. Blakeney points out that, *Marxism is so subversive that you can buy all the most prominent Marxian works in the capitalist-owned bookstores such as Heather Reisman's Chapters. The works of Rushton et al are investigated by the Canadian state and in some instances burned. But THEY are in power[?]*

So you can find and purchase Marxist and communist literature in mainstream bookstores today, and even find texts whitewashing the crimes of Soviet Bolshevism in these shops, but literature that highlights the negative effects of Jewish power such as David Duke's magnum opus titled *Jewish Supremacism* is confiscated and burned by many Western states including Canada. Blakeney further observed:

[Communist] ideology is obsolete which is why it is 100% safe for professors to teach, for capitalist book stores to promote etc. We are living in the age of Jewish-Zionist imperialism and [Marxists] are harping on about WASPs who were largely disempowered and displaced several decades ago. [Marxists] deflect attention from the real oppressors because a key tenet of [their] ideology is Jewish exceptionalism. We are the genuine revolutionaries. [They] are [ideologues] who aide and abet the [Jewish] ruling class.

The cultural taboo and state suppression of criticism of Jews is in and of itself a solid indication of who rules us.

<http://nonalignedmedia.com/2014/09/why-marxist-thought-is-faulty-obsolete-and-serves-those-in-power/>

FROM THE BLOGGOSPHERE

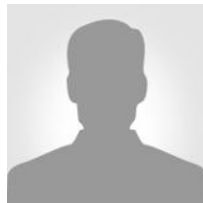
Drew Weir weird_999@outlook.com

Monday, 15 September 2014 12:38 PM

Some of Graf's fans on codoh are taking apart Jonathan Harrison's latest replies on holocaustcontroversies. They are exposing his nonsensical arguments and apparently proving that all the holocaust controversies group intends to do in the second edition of their white paper is simply recycle old wine in new bottles. Graf as well as Kues and Mattogno should not bother responding to the second round of insane arguments because it would be a waste of their time, and also it seems internet revisionists are able to do it for them.

The Revisionist CODOH Forum

Aktion Reinhardt Camps / Holo. Controversies Debunked Again!



[Werd](#)

Valued contributor

CONTRIBUTOR

Posts: 362

Joined: Sat May 28, 2011 2:23 am

[Re: Aktion Reinhardt Camps / Holo. Controversies Debunked Ag](#)

by [Werd](#) » Wed Jun 18, 2014 2:43 pm
An interesting piece I missed from way back.
Monday, December 24, 2012

Our Demolition of MGK: One Year On
By HC Guest Blogger

<http://holocaustcontroversies.blogspot...ar-on.html>

Our motives for doing so were not because we felt that MGK's work in their 'trilogy' on Belzec, Sobibor and Treblinka represented a serious threat or challenge to the conventional understanding of the Holocaust. Indeed, over the course of the project, we felt that Holocaust denial had slipped down another notch towards complete irrelevance, as despite the ready availability of negationist material on the internet, the denier scene did not seem to be growing in a meaningful or significant fashion, while a new generation of 'revisionist' researchers failed to emerge.[3] In the time we spent working on the project, it became clear that deniers were failing utterly to convince others of the validity of their ideas when proselytising on the internet, as seen time and again at the James Randi Education Foundation forum (among many other venues on the web). One of the original reasons for the establishment of the Holocaust Controversies blog was to provide rebuttals and counters to arguments advanced on the internet by deniers, and while we undoubtedly have helped provide ammunition to others for that purpose, the antics and tactics of internet deniers had become entirely self-refuting and self-discrediting.[4]

[3] See the interview with one of the co-authors of the critique appearing as 'Holocaust denial in decline, says historian', The Jewish Chronicle, 7 October 2010, <http://www.thejc.com/news/uk-news/39171...-historian>[4]

For an eloquent example of the frustration felt by non-deniers when listening to negationist claims, see the post by 'Horatius' in the thread 'Holocaust denial videos', 19th August 2009, <http://forums.randi.org/showpost.php?p=...tcount=148>

Holocaust denial is in decline according to this footnote #3. Really? Well if online debates are of paramount importance in regards to evidence, then how do you explain the fact that Ryan Dawson who years ago, attacked others for posting revisionist stuff, changed his tune a few years ago and is now active in promoting it? I and many others used to believe in the six million and gas chambers. What is with these Zionists? They claim on one hand that revisionism is discredited because it's believers are declining and yet on the other hand, they claim that because of its growth, forums and websites are needed to combat revisionism. If it's not a threat, then why all the effort?

Second of all the post on that randi forum is as follows.

Originally Posted by Budly View Post

But posting liberally to a thread about videos which you haven't watched is maybe indicative of how someone gets to 4,000+ or 8,000+ postings here.

You know, I think your inability to understand history is matched only by your inability to understand what it is you're doing here at JREF. Do you know what that is?

You're advertising.

You're trying to promote your beliefs (Holocaust denial) in the marketplace of ideas. We here are the potential consumers of those ideas, whom you wish to attract to your product.

Now, we skeptics here at JREF are a desirable consumer base in the marketplace of ideas. We are well-known for being smart shoppers, not easily swayed by the nonsense of the day. As such, purveyors of ideas come to us from all over, knowing that if they can convince us, they can convince almost anyone to believe as they do. Thus, we have people who believe in UFOs, Bigfoot, God, Angels, homeopathy, 9/11 Truth, and a thousand other ideas vying for our attention.

Now remember, you came to us. We did not go looking for your favourite forum to start a discussion of your videos, you came to our forum. If you want to compete against those others for our attention, you must give us something more than they do. I can go to any forum on this site, and find some earnest idea-pusher eager to engage me, and convince me to join them in their beliefs. Why should I engage with you, rather than any one of them?

Your posts here are your advertisements, and they are all you have to draw us in. Despite that, though, right from the very start, you have consistently refused to give us the information that we, as smart shoppers, have learned is needed to make any engagement with you worthwhile. We've shown you reports on your beliefs that indicate they are seriously flawed, which you have made no effort to rebut. It's as if a car salesman we to simply wave away a Consumers Report article that indicated the car he was selling was a fire hazard. Rejecting such a report out of hand may be easy, but it won't sell a car, will it?

You're competing in the marketplace of ideas. If you're incapable of expressing those ideas in a form that attracts our attention, then you'll surely lose.

So it is self discrediting because some other guy with no posted articles, books or documentaries in his reply...says it is? He has just admitted to not watching the videos in this post. That makes HIM look bad. This is a useless footnote because he is merely parroting with the HC crew says and at least they have bibliographies. On the other hand, we have already seen what so called atheistic skeptics have to say about the holocaust revisionist field. Just

look at that jackass Steve Shives. Well Ryan Dawson is an atheist too, but clearly he's not a fundamentalist. He truly has a more open mind than other self styled "skeptics."

Here is page 4 of the randi forum.

<http://forums.randi.org/showthread.php?t=151218&page=4>

woolfe99

18th August 2009, 07:30 PM

"Denierbud" has refused to debate the HC bloggers who demolished his propaganda video point-by-point, for more than two years now.

He posts over at the CODOH forum as Carto's Cutlass Supreme, where non-deniers are lucky to get 1 in 2 posts up that are not deleted by the moderator there, and few can persist unbanned for very long. There is no debate at all on that forum.

Hmmmm. Is it our fault that people come in, antagonize us, and then leave without having the guts to make a cogent reply like here?

[Polish Witnesses to the Holocaust](#)

Why are we to blame for their lack of testicular fortitude?

He has repeatedly been asked to join the RODOH forum, where both sides are permitted to express their views, and has predictably failed to do so.

Maybe because he was too smart to do so. Especially in the light of the moderation scandals that happened at that place. How an HC sockpuppet under the name of Joe Future, who is really Duke, became a moderator and now the exterminationist thugs are trying to harvest IP's and threaten others like they have done in the past? Again, we are getting blamed for their lack of guts or failure to fall for their tricks? I think now we know why Roberto so many times accused others of lacking guts for failing to post at rodoh back in the day. He was just pissed they were not going to let their personal/computer information be manipulated.

Cowardice is a common thread running from the Nazis themselves, who murdered unarmed, defenseless civilians (Jews and non-Jews), to their present day proponents and apologists, who cannot muster the backbone to face up to real opposition.

Are you sure you aren't talking about what Israelis do to the Palestinians?

Also, if another generation of revisionists is failing to emerge, then how do you explain Caroline Sturdy Colls getting cold feet and cancelling her meeting? How do you explain men like Thomas Kues who are young guys and have apparently been able to produce a lot of quality material? How do you explain Eric Hunt's work in the last few years? How do you explain more people willing to listen to David Cole's Auschwitz revisionism? How do you explain former nay sayers like Ryan Dawson turning to the revisionist cause?

Do the guys at HC really enjoy stroking their own sexual organs this much?

Also, continuing back to the HC article and away from that poster on randi

Should MGK wish to persist with negationism, then they will have to do a lot more to justify this approach. Indeed, a common reaction to denier arguments is that if generalised across the whole of history, then much of the historical record would disappear in a puff of smoke. While negationism has an unspoken epistemology and methodology, it is a major flaw in the revisionist belief system that its gurus like MGK seem unable to relate this epistemology and methodology to accepted philosophical, theoretical or practical models, and have never coherently elaborated the 'revisionist method'. Worse still, MGK like other deniers consistently refuse to test their epistemology and methodology on other historical events properly and systematically, and thus fail to establish that there is anything unusual, incorrect or invalid in how historians of the Holocaust have approached the evidence for Nazi genocide. This refusal to compare almost single-handedly destroys the validity of revisionist arguments.

More of this, "Oh deniers only do negationism and there is nothing positive in revisionism," and "negatives don't tell us about what was, only what was not and that helps very little in building a historical picture." Maybe these morons should investigate a speech made by Carlo Mattogno a while back that was hosted on the now defunct Russ Granata website.

Point 40

And what does he have to say about the future of Revisionism itself?

In Mattogno's opinion, negativistic revisionism - or that which exclusively limits itself to refuting the affirmations of the official historians - that sort of revisionism, has just about run its course.

Mattogno thinks that this may be just the right time to try to produce more positively oriented contributions and to create more Revisionist historiography of a wider range - not limiting itself to negativism - but on the contrary, expanding more into the challenging direction of constructive positivism.

As to his part in this challenge, Mattogno says that he has already tried to embark in that direction with the publication of his work on the Zentralbauleitung of Auschwitz, and he also feels that his work regarding the crematory ovens of Auschwitz, falls within that perspective as well.

He is quick to point out that this obviously does not mean that we must renounce the revisionist character of our historiography, but only that it be exercised with more diversification and in a wider historical context.

Mattogno believes the continuing production of more scientific, constructive historiography is an indispensable prerequisite to the future progress of Revisionism.

This challenge is much more important at a time such as the present - in which Revisionism, exhausted from its initial surge, appears to be groping with rash hypotheses and to be risking devouring itself with sterile polemics and personal clashes.

It is fervently hoped that 21st century generations shall reap bountiful harvests from even more truth seeds sown by our generation's truth-pursuing planters.

Ladies and gentlemen - I thank you for your kind attention, and wish you well.

<http://web.archive.org/web/200408161729...rence.html>

Mattogno's work on the crematory ovens of Auschwitz show what could have happened and what did happen in terms of cremation capacity. It is not negative in the purest sense. It speaks from German documents and makes positive assertions and claims. Not purely negative ones. Try again HC losers.

Finally,

When we began the critique project, we were of course fully aware of past 'exchanges' between deniers and their critics, such as occurred between Richard Green of the Holocaust History Project and Germar Rudolf. It was never our intention to engage in tit-for-tat dialogue as a collective, although individual contributors may well respond to future MGK writings as they see fit. It is, however, our intention to release a revised 2nd edition in 2013, correcting various typos and glitches, and possibly adding an afterword.

Since the first edition is out from Mattogno, Graf and Kues, I wonder if you guys will correct your historical plagiarisms noted by Mattogno in chapter three.*

Thereafter, the critique team will disband once more. While we have all enjoyed our contributions to HC blog, several of us have quite simply, moved on, with others not involved in the drafting of the critique taking our place on the roster of HC blog contributors. We do not hold to the 'last man standing' theory of pseudo-debate seen on the internet in so many places. We are, in fact, quite sure that MGK will be churning out their screeds for years to come, and just as sure that such screeds will continue to have zero impact on serious scholarship. Some of us have done academic work on the history of Holocaust denial, and may continue to publish academically on that subject, while some will be publishing on the history of the Holocaust, and will be dealing with MGK only to the extent that they might be considered names in the history of the post-1945 phenomenon of negationism. **We concur with MGK that after the publication of the revised edition of the critique, we will not have the slightest obligation as historians of the Holocaust to pay any further attention to anything** **Signore Mattogno, Herr Graf and Herr Kues might publish in the future.**

Well if the contributions to the HC blog from Jonathan Harrison in recent times is any indication of the quality of your upcoming 2nd edition of your cut and paste manifesto, then even I would be able to find more problems with it. And I'm just good at philosophy. Mattogno, Graf and Kues have personal libraries and archival references behind their linguistic and historical skills to boot. So no doubt they could pick you apart once again. Hell, as I showed on the previous page, most of Harrison's contributions are just old wine in new bottles. Hell, you HC morons couldn't get Hitler's direct relation to Madagascar correct. You couldn't get your interpretation of Mattogno's writings to the Fuhrer's relation to the Madagascar plan correct as I also showed earlier. How can you screw up something so simple?

*Some quick examples of Nick Terry who basically steals quotes and footnotes. The first example is on page 94, and on page 97, we find Terry even plagiarized a source of one of the holocaust deniers he was refuting! There are plenty more. There's a one on page 114 showing how Terry can't even get his citation correct. We have another example of that at the bottom of page 123. Jumping over the revisionist arguments against the holocaust, we find more direct evidence of plagiarism of sources that the holocaust historians such as those associated with Gary Webb can not even deny. On pages 130-134, revisionist Carlo Mattogno exposes the "cut and paste" method of

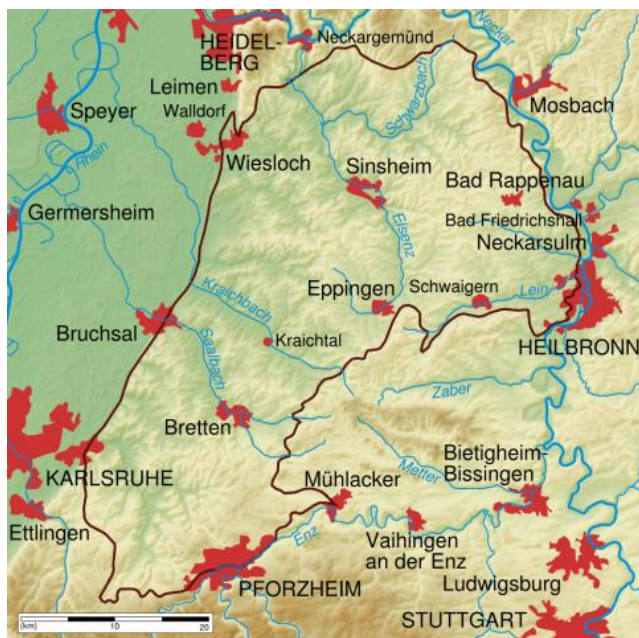
research Nick Terry has apparently engaged in. Read and you will see that not only is this all true, but that there are other examples in chapter three of plagiarism.

http://www.whale.to/b/mind_control.html

<http://forum.codoh.com/viewtopic.php?p=67267#p67267>



Listen to The Heretics" Hour Monday night In Praise of My Ancestors



**Listen to Carolyn
on [BlogTalk Radio](#)
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Carolyn Yeager discusses what she's learned about her own ancestry, along with race, intelligence and the value and wisdom of "breeding true" versus the created lure of the foreign and exotic. We have been tricked into the foolish idea that we might be too boring and would benefit from adding something new and different. Wrong! This show refers to the NSDAP racial policy as found [here](#). Map show the Kraichgau (outlined area) in Baden-Württemberg, Germany from where my entire family originally came.

<http://carolynyeager.net/>

**Monday, Sept. 15th at 8pm Central U.S.
time - 9pm Eastern, 6pm Pacific - live
on [Carolyn's BlogTalk Channel](#)**

GOVERNMENT MURDERS EDGAR STEELE - CAN THEY GET AWAY WITH IT?

Original Message -----

From: [Edgar J. Steele](#)

Sent: Friday, September 05, 2014 12:05 AM

Subject: Edgar Steele is dead.

Today, September 4, 2014, early afternoon, a California mortuary notified Mrs. Cyndi Steele that her husband Edgar was dead. At this time, specific circumstances regarding Mr. Steele's death are being confirmed. [The Free Edgar Steele web site](#) and the Edgar Steele Defense Fund (ESDF) will release more information when available.

Mrs. Steele contacted the ESDF Board, saying she was utterly devastated by this information, and is furious that no Victorville representative contacted her in the last few days regarding his failing health and did not even call her regarding the death of her husband. It was cruel to allow the mortuary to make the call.

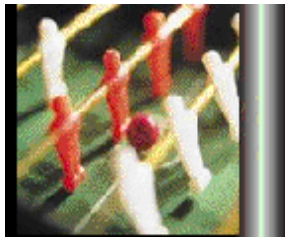
Based on the best knowledge at hand, the following are the most likely causes of death: drug overdoses, persistently delayed, insufficient, improper medical treatment and medical neglect. The federal

government and Victorville Penitentiary bears responsibility for the lives of the inmates who reside there and has refused to be accountable for the decline in Edgar Steele's health.

Some hours before Mrs. Steele was contacted by the mortuary, ESDF President Robert Magnuson received an email corroborating Ms. Steele's concern for her husband's health and safety that showed Mr. Steele's health has been in a sharp decline for the past month, which fact was obscured, if not hidden by the federal government.

First, Mr. Steele was the victim of a false prosecution, then he was imprisoned in the most dangerous prison health in America. Then his wife was never allowed to visit him despite a court order allowing visitation. Then, his health was compromised because of neglect, and finally, the reports came in that he had been drugged out of his mind earlier this week, which was the final blow that killed him. Call it anything else you like, but it is murder.

The facts of this tragic situation will be disclosed as the information is gathered.



Defensive Racism

Dr. Fredrick Töben Reviews *Defensive Racism*

Dr. Fredrick Töben, Director, Adelaide Institute, Adelaide, Australia, 27 October 2004

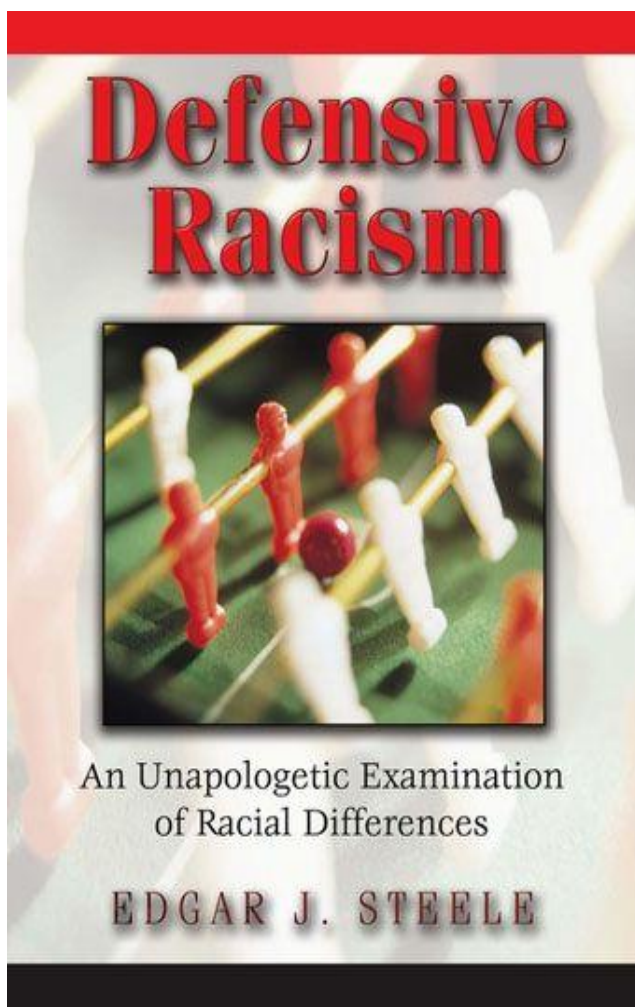
A. Its Form

Published in October 2004 this 376-page hard cover book has a contents page, an introduction and 18 chapters – but no Index, something that can easily be rectified if and when the book goes into a second edition. An index is essential for those who have little time to read a book from cover to cover because it makes it easier to pick out new thoughts and impressions. Glancing through an index can offer a concise summary of the subject matter. It also helps those who are self-absorbed self-seekers because they will run through the index and look for their name. If it isn't there, they give the book a miss. It's unlikely that I will ever reach that point of picking up a book, then run through the index just to see if I rate a mention, but an index is essential if one wishes to cross-reference subject matters and names.

I am coming closer to accepting the convention of including Bibliographical references within the text, but on a topic such as Racism it would have been helpful here to have a separate list at the end of the book. The argument that the book is not academic and that its purpose is to get the message across does not quite ring true. It would have eliminated the question of authority – on whose research or opinion is Edgar Steele basing his opinion?

Fortunately the arguments presented by Steele in the book can stand on their own and do not really need any referencing. Steele's citing of legal cases that he personally conducted imbues his message with authenticity – Steele is not just a talker! Clearly, the book's aim is to stimulate independent thinking and generate discussion. It is not intended to create behaviour that leads to one individual trying to outdo another in the name-dropping business. And, more importantly, Edgar Steele's voice within the covers of his book is clear and logical – it is authoritative, he himself has become an authority whose work deserves to be quoted.

This does not mean that if he quotes someone within his text that the quotations should not be referenced – they should. The David Irving 2000 London court case teaches all authors seeking that authoritative voice to cite the reference from where a particular quotation has been taken and which is designed to prove a further point made within the text. Common Law – precedent cases – offers the creative mind a wide choice with which to decorate one's view-point, one's considered opinion. Of course it will be up to the judge – in



this case the reader – to decide the merit or otherwise of the argument presented.

During my many years of personal litigation someone advised me to lie because you cannot win a case without lying in court. I refused because truth-telling is the foundation of our society, of our civilization. Telling lies creates dis-trust and without trust basic relationships break down, and society begins to dis-integrate. It is then a quick slide into chaos, or into the authoritarian mind-set, as we have witnessed in the so-called western democracies, Australia, in the USA/Canada, and in Europe .

Politicians cannot be trusted anymore and so the ruled do not trust the rulers. The only way of then controlling society is by implementing draconian legislative measures so as to hide the rotten state of things from the people, but still pretend that the democratic game is being played. Legislative measures are then needed to control those disillusioned individuals – who have attitude – who wanted to trust and hear the truth. Various democracies enact specific legislation 'democratically', usually before Christmas and late at night in parliament when most members are either absent or asleep. The examples of the past decade have focused specifically on how to combat 'racism', how to combat 'terrorism', 'hate-speech', 'antisemitism', etc. In Australia before the election there was talk of needing a strong leader in times of crisis. I would have thought that a strong democracy does not really need a strong leader because the people are strong.

We seem to have reached the stage that flourished in the former Soviet Union , where dissent was a criminal matter and where truth as a defence against any allegations became irrelevant. However, as a society's moral and intellectual wellbeing is directly proportional to the state of its truth-telling, we are heading for trouble, for social upheaval. Little wonder then that those individuals who are currently at the helm of various social agencies in a number of these nominal western democracies are frantically devising legislation to keep the lid on the pressure cooker of lies. I still live in hope that some of them will realize that this pressure cooker has a safety-valve in the form of a simple maxim: search for truth. So much for the importance of quotation integrity.

Typesetting is pleasing but Chapter 3 'Genetic Realities', p-25-35 pages are headed 'Cultural Imperatives', which is Chapter 4. I found no spelling errors except the usual of mixing the plural and the possessive of 1930s, 60s, etc. with 1930's, 60's. The former is the plural form but rarely seems to be used as in CD's, which should be CDs when advertising CDs for sale. Writing Adolph instead of Adolf is the fault of the spell-check!

B. Its Contents

Dedicated to those brave souls who have fallen in the struggle to achieve true equality for all races.

Introduction

Edgar Steele says that for a European/white there is virtually no defence against the allegation of 'racist' – that compound word which **accuses, convicts and sentences**. He suggests that instead of becoming defensive or a denier, one ought to study the obvious differences that do exist between the races. He invites his readers to read *The Bell Curve*, then to think things through and do independent research.

At the point of conception we are already genetically programmed and upon birth we have our half-filled 'luggage' that we then fill with goods from our cultural environment. He defines genetics as "culture and prior behaviour gone to seed", and claims this view can be adopted by both Creationists and Evolutionists.

This thought raises the problem of those who base their understanding on a fixed text, and will condemn anyone who does not share such orthodoxy. As this is a peculiarly US trait, I can understand Steele wishing not to buy into that argument, thus offering a starting point that is agreeable to all. However, the objective open mind will feel restrained by this imposed framework because it begins from a fixed source. Evolution fears not the unknown while Creationism has the comfort zone well packed against any unknowable entities. After all, it is ignorance of the unknown, that can unsettle

individuals who require an authoritative source to keep themselves from falling apart, not to mention the difficulty of holding together a community – pure brainpower does not!

It must be said that it is not possible to achieve total objectivity in any research, but it is understood that at least the attempt has to be made to distance oneself from personal considerations that may affect the outcome of an intellectual enquiry. The elimination of bias is far more easily achieved in the exact sciences (that are not exact) because there is always allowance made for the probability of errors. For example, some readers of *The Rudolf Report* found it disturbing that its author admitted that his conclusions are not absolute. But that is just the difference between those who uphold the 'Holocaust' gassing myth as an absolute, as a dogma fortified by specially enacted legislation that is then legally enforced. This is the stuff of which ideologies are made – not scientific research results.

The Heisenberg Uncertainty Principle brings, as a matter of focus, uncertainty to any result. Yet science and technology have overcome this uncertainty by producing the goods that reflect approximations to such an exactitude that most times airplanes do take off and land safely. Uncertainty should thus not activate any anxieties within us because the wonders of flying re-affirm the beauties of the human mind that made it all possible. Likewise the unknown is welcomed by any enquiring mind that loves to explore unfamiliar territory. The unknown should never be feared because fear cripples the intellect, and this sets in train the fear-of-fear syndrome. It is then just a brief walk away from scapegoating anyone who 'upsets', who 'challenges' another's world view with new information.

I find it odd that social scientists suggest that research results ought to be 100%, and this tendency has filtered through into our education institutions where teachers award students, for example 100% for a subject such as English Literature, where improvement is always possible, where any form of expressed thought could be re-written and clarified some more.

Steele alludes to this in part when he invites his reader "you should be agreeing with how irrelevant skin color differences are," something he finds uninteresting because there are larger issues to address. Is he a racist? Is the reader a racist? He says that by the end of the book these two questions will have been answered.

Chapter 1: Semantics

Steele believes there is no clear agreement what a racist is, for example, the Christian Identity believe that all non-Caucasians are Satan's "spawn". With such individuals it is not possible rationally to discuss the race issue because their belief system obstructs it. Reason and understanding are muted by a literal belief in the Bible. Likewise, he says, it is with the secular humanists who are blinkered by their belief in the equality of man that closes their minds to definite existing racial differences. Such individuals have "hobbled" their minds and further discussion is not possible,

For Steele the definition of a racist is simple: Anyone who believes in the existence of racial differences. He points to the misuse of the term by bigots who use it as a weapon of vilification against those they disagree with. This in turn exposes the labeller's basic problem, using words as a battle of the wills where reason and understanding are lacking. Steele invites anyone to set aside such preconceptions and to begin with him the intellectual – rational and logical – exercise of exploring, a journey that may lead to skinheads growing their hair again and to the readers feeling comfortable about calling themselves racists, without the negative connotations arising that are currently attached to the concept of race.

Chapter 2: Intellectual Myths

The fact that the human eye only perceives a fraction of reality reminds Steele of individuals who have never woken up to the fact that their own intelligence is also limited. He finds it easy to discern another person's intelligence – "You knew who were

the scholars and who were the dummies in school and you had them ranked."

He is reminded, however, that it is character that really matters, as exemplified by intelligent Arthur Miller and his disdainful treatment of Marilyn Monroe.

Then a delightful honest comment: "I've lived with the obvious difference between my own intellect and many others all my life and honestly do not consider that to make me one whit superior to anybody."

Most mature individuals reach this point in life where one's own limitations, one's blind spot keep them humble. The Marxist-feminist-religious ideology of envy and hatred is a worry here because they have absorbed all this politically correct ideology. Yet the politically correct who are promoting intellectual equality are denying a fundamental fact of race difference. Steele invites his readers to read *The Bell Curve* where this fact is explored through various IQ studies. He says:

"There is an average 15-point IQ difference between American Whites and American Blacks ... My own life experience bears witness to this fact *and so does yours if you are honest*, regardless of your skin color ... That does not make Whites superior to Blacks."

He riles against the government that has adopted the One World agenda, and that will bring much grief to the country, basically proving that superior intellect may actually be a liability.

He concludes:

"It is a myth that superior intellect makes one person better than another. Recognizing this myth is key to dispelling the next: It is a myth that there are no intellectual differences between the races".

Chapter 3: Genetic Realities

The autobiographical sketch is delightful at this point because Steele reveals himself to be a man of many talents – living with wife and children on his ranch and raising animals, no, not just raising them but breeding animals! This work enables him to gain first-hand experience about how our genetic inheritance manifests itself. For him *"instinct is genetically-encoded behaviour"*, i.e. genetics as the study of culture gone to seed. It also enables him to raise the nature-nurture debate and work out how much behaviour is inherited:

"How many other response patterns lie dormant in our DNA, just awaiting a stimulus that may or may not come?"

Thus appearance, intellect/instinct and behaviour are in large measure an inherited, a racial matter. Steele then stresses what is motivating him in writing this book about race:

"What I wish to focus upon in this book in drawing racial distinctions, ultimately, is behaviour. And that is where the critical DNA difference lies... to discriminate based upon skin color makes no rational sense. To discriminate based upon behaviour, however, makes a great deal of sense."

Through this approach he, of course, reduces the Politically Correct lobby's work to one of manners – and some may be familiar with the maxim from one of Oxford University's colleges: *Manners maketh Man*.

Chapter 4: Cultural Imperatives

Here Edgar Steele canvases the factors that influence an individual's character: nature/nurture, IQ/intellect/behaviour, evolution/creation, and not surprisingly, weather/climate. He correctly points out that the current multiculturalists still believe that equality between the races is a norm and that differences do not exist, something that is contradicted and glaringly evident in American ghettos where desolation rules. Were the authorities to adopt a different approach and acknowledge basic differences, then perhaps problems would be solved more readily.

He concludes:

"Descendants of race as brought together from different cultures and environments must live with the consequences of differing genetic backgrounds, though they share a similar milieu from birth."

Chapter 5: National Disaster

Unfortunately the politically correct deem race to be a matter of skin and economic class, something that is not borne out by human nature itself. This perversion is ruthlessly enforced through legislative means that creates thought criminals, those that still dare to think in racist concepts. This in turn, says Steele, drives the race problem underground where it is building up "plugged by societal condemnation and repressive hate crime laws. Witness the ever-growing resentment of affirmative action on both the left and the right in America ... aggravated by a sense of entitlement and victimhood engendered in so many minority groups".

He postulates that the realization is now there that so-called white separatists merely wish to live where certain desirable forms of behaviour are to be found, for example, low crime rates, good schools.

He mentions South Africa and Zimbabwe as a case where the departure of whites has created chaos, where "The native population is ... well, going native".

Although the above is a physical fact, and accurately depicts the terrible suffering whites endure, I would consider it a little too simplistic because one has to factor in the multi-national force that thrives on social dislocation for the simple reason that this enables mineral exploitation.

For example, Rhodesia under Ian Smith was not exploited because Smith managed to resist it up to a point, but it ultimately destroyed his country.

Robert Mugabe's Zimbabwe was immediately debt-enslaved by the IMF and World Bank, and social disintegration inevitably followed, with the race-card used to no good effect. I need not mention here the effect of so-called corruption. Yet we saw that factor operating so well in the dissolution of the Soviet Union when Gorbachev gave way to "free market pressure" because he obtained a payout with which to establish his own research institute – an outright bribe. If one considers how easily the mighty Soviet Union was dismembered, one need to measure the criticism leveled at African countries where infrastructures are fragile and the climate oppressive.

Steele is spot-on when he says that the world liberal establishment, especially the American has *"morphed into neoconservatives and now care only about killing the enemies of Israel (including hundreds of thousands of Arab children). They certainly show no concern about the murder of White children in Africa."*

This fact highlights the ruthless nature of the Neocons and their form of world government, and Edgar Steele does not shy away from venting his anger at the form of racism called 'affirmative action' that has destroyed a once proud and efficient education system. He predicts that in another fifty years' time forced integration will have destroyed the US, and the only ones who are prospering are the Jews who are considered whites. He puts the date of the US's decline on May 17, 1954 when the US Supreme Court handed down the *Brown vs The Board of Education of Topeka* decision. The hollowness of equal rights and the belief that prejudice can be overcome through legislation speaks for itself. American's white children have been thoroughly dumbed down, thereby narrowing the racial gap downwards. The tragedy, Steele says, is that the *"Blacks involved become convinced that active white racism is the real problem, not their own lack of aptitude or skills."*

And then he mentions **The American Coup** that began 50 years ago "when the Zionist financial cabal decided it was possible to take over America as completely and thoroughly as it had Russia a mere half century prior to that time".

He warns that the pattern is the same because laws are already in place to limit free speech in the US, through the criminalizing of speech deemed to be antisemitic. Fro Steele, "It is no crime to demand racial equality in America ... unless you are White, of course. That is what must change."

America imprisons its citizen at a rate of 600% more than does China, something that Steele regrets because it has become an industry in itself, and that now includes political

prisoners. The drive behind all this he says "is another racial group that is less obvious because of a lack of physical markers ...".

Chapter 6: Masters of Disaster

Anyone who wishes to read a concise summary of the influence Jews exert upon every aspect of the USA will find this chapter full of interesting facts, but not referenced. Steele also mentions how he became an 'antisemite' after his little girl received a death threat. That was it for him, and so he does not cop-out by differentiating between Zionists and Jews. The fact that a Jewish employee of his nearly ruined him added fuel to his resolve to speak out. Likewise with the 9/11 tragedy where he considers the only question to ask is whether it was the US or Israel behind it.

Jewish overreaching, he claims, is caused by the Jews literally thinking themselves to be superior to all others. He mentions that matters that most Revisionists are aware of, for example the Jewish expulsions since 415 AD, and he wonders why these statistics that are found on Jewish websites, never state why these expulsions occurred, but always claim this was an act of persecution. The next question to ask is expelled for what?

Steele makes a harsh statement that he afterwards justifies: *"Just as they were in Russia last century, Jews have become the American ruling class. Just as they did in Russia, they are bleeding America dry."*

Anyone who has the disease to be persecuted will, of course, ensure that such persecution will come about!

Chapter 7: The Price of Empire

Human genetics and culture determine the inevitable and predictable decline – that's the message of this chapter. It does not surprise Edgar Steele that most people who play the stock market get caught and lose their money for a simple reason: they refuse to see the fact of an up and a down. So it is with individuals who refuse to see that globalism has destroyed the homogeneity of the USA.

Chapter 8: Immigration's True Costs

In this chapter Edgar Steele traces in some detail the decline of American enterprise. It occurred through an influx of non-assimilating immigrants that leads to a breakdown of societal controls, for example in the past not having to lock one's home doors because crime was virtually unknown within segregated communities. He also mentions some anomalies occurring today: USA spends thousands in controlling Afghanistan/Pakistan check-points but does not seal its borders with; illegals are welcomed with open arms but its own citizens are treated like criminals.

Chapter 9: The Real Racists

Steele asks a vital question: Why do politically correct individuals refuse to admit that racial differences exist? Is this because of an inherent fear that some races are inferior or superior? If this is so, Steele argues, it is clear who the real racists are because *"Theirs is a singularly racist outlook because of the negative implications they insist upon applying to racial differences ... the politically correct show they know the real score by the manner in which they handicap races they consider to be superior with such devices as affirmative action, quotas, profiling and diversity programs."*

Steele elaborates this not often discussed point about the terrible condescension that accompanies any affirmative action has on minorities who do have natural ability. This is much like the feminists who through their ideological push have discredited the achievements of women who made it through the ranks without affirmative action. The resultant affirmative action' divide tearing at the American social fabric is fuelled by resentment and hatred. The ruling elites, of course, are not affected by this socially explosive climate.

Chapter 10: Wag the World

Steele clarifies that he opposes Jewish supremacists-Zionists, then lists the institutions controlled by Jews, thereby making the New World Order a Jewish conspiracy because "they are facts that are unprintable, because they involve Jews." He also criticizes Christian Zionists who are seen as 'useful idiots' by the Zionists. The subtle mechanism by which the 'tyranny of the false majority' establishes itself is clearly analyzed, with the Shabbats Goyim playing a crucial role. He implies that the Reverend Dr Martin Luther King, Jr. was one such person. Steele also likens the current US political situation to Finlandization, i.e. to that of the role adopted by Finland during World War Two and after.

Chapter 11: Racists Everywhere

The following maxim still holds, if you are not a liberal at 20, then you have no heart, but if you are still a liberal at 40 you have no head. Steele elaborates on his own mental development and how it is natural to become a social conservative and embrace racial separatism as a norm. In a letter to a friend he spells it out, "I don't want my kids associating with White trash or knee-jerk liberals' offspring or the kids of religious extremists". Steele worries about the final loss of the Constitutional Amendments.

Chapter 12: The Truth Hurts

The fact that truth is no defence in court cases is a worry for Steele, and he relates a case that he fought in court –and won. He relates how difficult it is effectively to mount a defence against hate speech, even symbolic speech. It is alright for some, but not for Whites to use certain words.

Steele clearly indicates how hate crime laws protect only certain groups of people: Blacks, Jews, homosexuals, women and certain minorities. But worse of all is that the most bigoted, for example a Jew like Bernie Farber, who pushes censorship because Jewish feelings are hurt.

To date the internet still remains free, but through the forging of email and website addresses, those that fear the free flow of information will create spam, then introduce restrictive legislation with which to gain full control of the Internet. All the signs are already there for all to see in the USA.

Chapter 13: Defensive Racism

If Whites do not practice Affirmative Action, they will be labeled 'White Supremacists', and thereby give up their own identity, i.e. reject their European cultural heritage. The 'Defensive Racism' concept is used to signify survival and self determination, and it does not operate on a dialectic process where an individual is either with or against someone, as is the case with Zionists who consider anyone not with them to be antisemites. For example, it is in order to say, "When are you going to meet a nice Jewish girl and settle down?" But it is considered a racist comment to say: "When are you going to meet a nice White girl and settle down?" Steele advises how to put defensive racism into action.

Chapter 14: The Future

Reflecting on the past fifty years Edgar Steele concludes that the USA has changed for the worse in that the positive social and economic picture of the past has not been sustained for the majority and political correctness has hobbled the Whites. Racism and hate crimes are exclusively used against Whites, basic infrastructures are breaking down, the economy is floundering as "outsourcing" is institutionalized, four in every thousand are in prison and out of 300 million two million are imprisoned.

That's the bad news, he says, and for the 'worse news': the future for the White race is genocide, something he claims also applies to Western Europe, birthplace of White civilization. An economic collapse is inevitable because the One World concept needs borders that in the past confined economic damage. Fiat money is the prime example of a government intent on introducing one world currency. He also mentions the Jewish conspiracy against the White race – trying to eliminate it through race mixing – as exemplified by two quotes – 1912

and 1952. Steele's book in fact postulates that this genocide need not come about if Whites resist race mixing. Add to that the living debt bomb and something will have to give. He sees this developing into massive social upheaval, and considers that to be the reason why today police stations have already been turned into military outposts, and the ensuing social breakdown will create a situation where "your skin color will be your uniform".

But Steele envisions an even greater crisis with the full-implementation of the *Patriot Act*, a foretaste being the current US adventure in the Middle East. And then he brings hope to his readers by proclaiming that the USA will come out of this crisis:

"We *can* do it. We *will* prevail. We did it before. What more proof do you need, in order to know that it is in our genetic predisposition? Because of that, we can do nothing else. Breeding shows. Character, above all else, counts. That is the legacy of our forefathers, a legacy which cannot be legislated away by Congress, judicially usurped by the courts or summarily seized by the Executive Branch. All the other stuff that has so incensed us at the moment is just words, just things, just stuff."

Chapter 15: Treading Water

Under this chapter Steele presents basic survival information that individuals will have to know when the social breakdown occurs – arrive in the country with enough food, gasoline, bullets, gold! Safety for Whites is not to be found in the Southwest, Deep South, nor in any city, nor within 100 miles of any coast, "The more paranoid will want to stay at least 400 miles from Yellowstone Park ... White America [will] be carved from the Northwest and the heartland." Emigration is also an option, and he thinks that Russia is worth a consideration.

Steele is realistic enough to know that signing petitions, writing letters to politicians, voting, etc. is an absolute waste of time, not so joining a Patriot Movement.

Anyone who thinks Edgar Steele is alarmist and way off-beat in his speculation had better think again. It is this thought-pattern, of surviving, of developing a group strategy, which Jews have used for thousands of years.

Even at this very moment world Jewry is thinking about its own safety because Israel is a lost cause. Hence the legal protective measures already in place in Europe that aim specifically to protect Jews from any attacks, and the financial expenditures made in South America, in particular in the Chile-Argentina area of Patagonia.

This is all normal group survival thinking that Professor Kevin MacDonald so eloquently presented in his trilogy:

1. *A People That Shall Dwell Alone – Judaism as a Group Evolutionary Strategy, with Diaspora Peoples*, 2002, ISBN: 0-595-22838-0. Writers Club Press – www.iuniverse.com 496p. (Orig pub 1994)

2. *Separation And Its Discontents – Towards an Evolutionary Theory of Anti-Semitism*. 2004, ISBN: 1-4107-9260-9 (e-book), ISBN: 1-4107-9261-7 (Paperback). 1st Books, USA. 448p. (orig pub 1998)

3. *The Culture Of Critique – An Evolutionary Analysis Of Jewish Involvement In Twentieth-Century Intellectual And Political Movements*, 1998, 2002, ISBN: 0-7596-7222-9. 1st Books, USA. 448p.

In this respect Edgar Steele has something worth while to say as to how the White group can ensure its own survival. Or is Steele merely contemplating his own personal ageing process? I think not because MacDonald does mention the importance of having an altruistic appreciation of one's own group survival, i.e. family.

I have often wondered about this: Isn't this the only form of immortality that we have – to leave behind our genetic information?

Chapter 16: World War III

Steele likens today's Middle East strife to a carbon copy of what happened twice in Europe: "Jewish interests are being pursued and vindicated, with America used as the bully boy."

He gives a brief overview of World War One and Two and mentions the central role played by the Jews in this 30-year war.

The Middle East conflict he terms 'Judea against Islam', and he postulates that history will record it having started on September 11, 2001, with the World Trade Centre tragedy – or perhaps to the first Gulf War of 1991. The period will be marked by rampant inflation, war will distract from depression, funding will be provided by Zionist bankers who will profit hugely from it all.

The fact that President Bush claims God chose him to lead the USA clarifies how Bush got the job. The 911 tragedy is considered to be a 'false flag' operation "to foment public fervor for war abroad". His comment follows the now standard skeptical framework that claims 9/11 was an insider scam, c.f. [Eric Hufschmidt's](http://www.defensiveracism.com/toben.htm) analysis.

Chapter 17:

Money's End Game: Depression II

Under this 34-page chapter we find the standard analysis of how money is created out of nothing – usury objectified. This system is contrasted with the Hitler "system of barter, e.g. *German locomotives for Argentinean beef where the bankers did not get their cut of the transaction that would have been guaranteed if he had been using debt-based fiat money as a medium of exchange*".

Steele predicts that gold will be the only safe investment, with silver just as safe, and central bankers will oppose it because their fiat money will be worthless, something they will oppose when they attempt to introduce a one world currency.

Chapter 18:

New America

The Whites have become strangers in their own land, now strangers in a strange land where once proud symbols of nationhood have been removed. The classic example was at the WTC ruins where three white firefighters raised the flag – so the photograph, but the statue has 'diversity' eliminate two of the Whites replaced by a Black and a Latino. It is the phenomenon called "La Reconquista" and the reclaimed southwest America will be called *Aztlan*.

"America's Zionist masters direct the efforts of the armed forces, both abroad and at home, which regularly are purged of anybody who gives the appearance of dissent. Police forces are under their direction and becoming increasingly militarized, Government workers of every stripe are being armed while America's citizenry is stripped of its weapons."

And so it goes on – as Steele paints a disturbing scenario. So, you should read it for yourself – get the book because it's well worth its price.

Conclusion

A little while ago I sent the picture of Tiger Woods with his new wife through the system, and the reaction was predictable: total tolerance – good on him if he has the money and the charm why should he stick to his own race? Why not move up to beauty? She, no doubt enjoys is fame and fortune. Then there were the primitive and crude snide remarks about the inferiority of one race to another, the dark side: uncivilized White triumphalism and supremacism.

I think in this book Edgar Steele has, in so many personal asides and in his penetrating analysis of actual current and historical events, dispelled the notion that White separatists are like the Jewish Supremacists who have utter contempt for anyone who is not a Jew. For Steele, as for me, the category of sentiment, of character is far more important than some kind of superficial marker such as skin colour. If the White race cannot retain its distinctive difference, then so be it. Edgar Steele hopes that there are enough Whites who will oppose their own extinction, even if it is only to thwart the designs of those who seek to dominate the world because their religion worships the master-servant slave thinking.

Time for you to order Edgar Steele's book, and even if you are not White, its content will illuminate for you what ails current USA.

<http://www.defensiveracism.com/toben.htm>